THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."—JOEL ii: 28-30.

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THE LARGER HOPE.

BY HENRY H. BLOOD, PRESIDENT OF THE LONDON CONFERENCE.

IT is apparent to every student of current events that there is a growing dissatisfaction with the orthodox teachings of Christian sects. Theological beliefs are undergoing rapid changes that effect in a vital way the stability of existing creeds and necessitate the abandonment of doctrines that have become, through tradition, part of the very warp and woof of the fabric of modern sectarianism. Conferences for creed revision are not infrequent. Trials for heresy keep the religious world in a turmoil. Schisms and the dread of them haunt those who know the value of unity in a church. Ministers of various sects are renouncing the beliefs held most dear by those who founded their denominations. Instead of unity of faith, there is hopeless division on questions of the utmost importance to every one who is seeking salvation. Misinterpretation of Scripture is bringing the Holy Word into disrepute and spreading infidelity. The so-called "higher criticism is attacking the divinity of the Bible itself, and the sectarian teachers seem to have no sufficient defense; nor have they power to stay the insidious encroachments of covert skepticism or avowed unbelief that are sapping the strength of their organizations. Nothing could more strongly attest the need of revelation from heaven and inspired interpretation of Scripture than do these conditions.

THE LEAVEN IS WORKING.

Strife and confusion are always deplorable, yet there is comfort to the

thinking mind in the knowledge that many of the eminent Biblical scholars and teachers, in relinquishing the dogmatic and bigoted notions that have obtained in the past, are but loosing the chains of superstition that have bound them to erroneous creeds, and are advocating truer doctrines. To the Latter-day Saints it is gratifying to observe that the course of advanced thought is toward the truth as it was revealed through the Prophet Joseph Smith. Principles are being accepted that for years were ridiculed as fallacious and heretical. Under the light of modern revelation the Scriptures are being understood and interpreted anew. The leaven of inspiration is working and one begins to see how, in the time of the Lord, it may leaven the whole lump.

BEYOND THE GRAVE.

One of the precious truths revealed as part of the Gospel through the Prophet Joseph Smith pertains to the condition of those who have died without obeying the laws and ordinances instituted for man's salvation. When the possibility of there being salvation for the dead was made known to the Prophet and by him given to the world, it was a strange doctrine. Dr. F. W. Farrar, the present venerable Dean of Canterbury, in his "Early Days of Christianity," admits that it is "a much disregarded, and, indeed, *until recent times*, half-forgotten article of the Christian creed." A pertinent query suggests itself: What has recalled attention to this disregarded article in "recent times?" What, if not modern revelation?

True, it had been taught and understood in the Apostolic age, but, along with other important principles, it had been lost in the overwhelming apostasy—so completely lost that men received no glimmer of the truth even from reading Scripture that plainly refers to it. Ministers of sixty or seventy years ago were taxing their imaginative powers and exhausting their rhetorical skill in depicting the horrors of an interminable hell that awaited the soul of every man who through accident or design failed in this life to learn of and accept the Lord as his Savior—a hell where Satan reigns over condemned and unregenerate sinners, tormenting, but not consuming them with literal fire and brimstone for ever and ever. From this man-conceived place of horrors there was no way of escape, no hope of redemption. There was to be no mitigation of torment through all the ages of eternity.

This repulsive dogma was generally accepted when the Prophet Joseph announced the truth of heaven, that the plan of salvation is open for all who ever lived or ever will live upon this earth; that "all mankind may be saved by obedience to the laws and ordinances of the Gospel." Elders of the Church, called and ordained for the ministry, have borne the good news of a larger hope abroad in the world. Their inspired preaching in many lands during the last seventy years, and the dissemination of "Mormon" literature in various languages have had the effect, under the blessing of the Lord, of revealing the unsoundness of some orthodox beliefs, and their inconsistency with Scripture. Eminent thinkers have assimilated revealed truths, consciously or unconsciously, and broader views regarding the final state are being taught in the churches and advocated in print.

DESERTING THE BRIMSTONE DOCTRINE.

An American minister, J. R. Roylance, D.D., in an article recently published in a New York magazine, speaks out boldly for the hope of a "probabtion

after death." He says, "For the wanderer and lost of our race another chance will be afforded them in the life to come for attaining to knowledge and virtue they never had an opportunity of attaining here." Dr. J. Agar Beet, theological instructor in the Richmond college, in a recent book entitled, "The Immortality of the Soul" says he finds no warrant for the belief that the wicked will be punished forever, nor that they will be annihilated. Dr. Beet was tried by his Methodist brethren for heresy, but a compromise was effected. He promised to keep quiet and the court agreed not to condemn his views

The literal fire and brimstone idea of hell has been abandoned and few intelligent people believe it now. A recent English writer says, "The Wesleyan Conference has expunged from its catechism the definite statements (concerning hell) that once found so lurid an expression." By most people, a ceaseless torture of the mind has been substituted. A few have received glimpses of the grander truth that every child of God that is capable of repentance may finally be rescued from the dominion of Satan, those only being excepted who have committed unpardonable sin.

ETERNAL PUNISHMENT.

Misunderstanding of the terms eternal punishment and endless punishment has led to a wrong conception of divine purposes. The Lord explained this to the Prophet Joseph in a revelation given in March, 1830, wherein he said: "Behold, the mystery of Godliness, how great is it? for, behold, I am Endless, and the punishment which is given from my hand, is endless punishment, for Endless is my name: wherefore Eternal punishment is God's punishment; Endless punishment is God's punishment" (Doc. and Cov., Sec. xix: 10-12).

This shows that endless, eternal, everlasting and similar terms indicate the *kind* not the duration of punishment. As God is eternal, so are His laws and their appropriate rewards and punishments. They ever exist to inspire righteousness and correct evil, to bless the faithful and inflict retribution upon the disobedient. Under this everlasting code individuals will be rewarded or punished according to deeds done in the body. Thus the justice of God is vindicated and a foundation is laid for the larger hope that the Latter-day Saints have so long advocated, and that is now so rapidly gaining favor among Christian people. The Savior taught that the unfaithful and disobedient would be beaten with many stripes, while those less blameworthy would receive few stripes (Luke xii: 47-48). St. Paul says God "will render to every man according to his deeds" (Rom. ii: 6). St. John adds his testimony to the same effect (Rev. xx: 12, 13). So do Jeremiah (Chaps. xvii: 10; xxxii: 19) and others.

If these passages mean anything, they mean that every man will receive absolute justice; no more, no less. Each disobedient soul must pay "the uttermost farthing," but when the debt has been discharged and punishment commensurate with the transgression has been inflicted, the eternal law will have no further claim upon that soul, purged now from sin. Justice as well as mercy would be outraged if the punishment were continued.

IS GOD LESS JUST THAN MAN?

Human laws are perpetual, forever on the statute books for the maintenance of peace and order, but offenders are not in perpetual custody. They are punished according to their crimes, and when the penalty is paid they are

released and may regain the standing forfeited by crime. This is but a type of the grander and more perfect justice that will be dispensed from courts on high. It is strange that men of intelligence, whose innate sense of right would be shocked if an earthly tribunal decreed a uniform life sentence upon all offenders that came before it, have no difficulty in believing that the Eternal Father, the embodiment, and source, and perfection of justice, will condemn to never-ending torment everyone who breaks His laws and dies unrepentant. Such a belief is little short of blasphemous. By it the merciful Father is pictured as cruel, vindictive, unjust, unmerciful, consigning the vast majority of His children into hopeless hell to gratify His vengeance, thwarting thereby His own plan of salvation and giving the victory to Satan.

UNIVERSAL HOMAGE REQUIRES UNIVERSAL KNOWLEDGE.

Scripture gives us no warrant for such a conception of Deity. The Savior came with good news from the Father for all of His alienated children. He said, "And I, if I be lifted up from the earth, will draw all men unto me" (John xii: 32). Not those alone who were before Him, or those who lived then upon the earth, but *all men*, as well those who lived before or would live after, as those who then heard Him. That this was St. Paul's understanding, is clear. He said, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. ii: 10, 11).

It will require no argument to show that this embraces all who ever lived on the earth, and it is equally clear that some way must have been prepared to bring a knowledge of the Savior unto the dead who in mortal life did not know Him, for without that knowledge of Him and His work they could never be brought to render obeisance to Jesus or acknowledge Him as their Savior.

Just such a plan was prepared. The dead as well as the living were to hear His voice. The separation of spirit and body is no barrier to the mercy of God. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's" (Rom. xiv: 8). Paul further says, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. viii: 38, 39).

SETTING THE CAPTIVES FREE.

The Savior foretold His mission to the dead when He opened His ministry in Nazareth, by reading from Isaiah lxi: 1 (compare Luke 4: 18) and testifying its fulfulment in His coming and the work He was to do. While on earth He preached "good tidings to the meek" and "bound up the broken hearted," but in the thoughtful mind this query will arise: Where and when did He "proclaim liberty to the captives" and "the opening of the prison to them that are bound"? Not during His earthly ministry, certainly. Yet He said God had anointed Him to that mission. Moreover, the Father, through Isaiah, said the work of the Son was "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa. xlii: 7). Evidently, there was a place of detention, a prison house

which the Savior must visit as a messenger of mercy to bring forth the captives and give them freedom.

But who were the captives? Isaiah, speaking of the end of the world, says the Lord shall punish certain wicked ones by gathering them together and shutting them up in prison, "and after many days shall they be visited (Isa. xxiv: 21, 22). From this it appears that to be shut up in prison is the punishment of those who were disobedient on earth. If, then, the Savior's mission was to visit them, when was it accomplished? It is left to St. Peter to record the fulfilment of these prophecies, and he does it in a way that should end all controversy, and would if men were content to accept his words as they stand. Reference is here made to I. Peter iii: 18-20, and iv: 6.

BREAKING WITH DOGMA.

For nearly three score years and ten these passages have been quoted by the Latter-day Saints in defense of the principle of salvation for the dead, but they have stood alone in their interpretation of St. Peter's meaning. Now, one after another, profound theologians are supporting the position taken by this Church. Rev. J. R. Roylance, from whose writings a quotation has already been made, insists that no other meaning can rightly be given to these passages, but "that once, at least, salvation was offered, and that by the Savior Himself, to men who, having missed of salvation on their way through this world, had been consigned to dungeons—of the hidden world, waiting final judgment." Further, "It was not to mock them, or to upbraid them only with their sin, that Jesus went on that errand to Hades. No; but to save them, that henceforth they might live a new life—a life 'in the spirit.'"

Dean Farrar has beautifully expounded the passages in question in "Early Days of Christianity" (pp. 77-80), and his reasoning is so cogent and so true to "Mormon" ideas that they will be interesting reading in this connection. Concerning the object of Christ's descent into hades, he says: "In this truth is involved nothing less than the extension of Christ's redeeming work to the dead who died before His coming. . . . I allude of course to the famous passage in which St. Peter tells us (iii: 19, 20) that 'Christ died for sins once for all that he might lead us to God, slain indeed in the flesh but quickened in the Spirit, in which also he went and preached to the spirits in prison, once disobedient, when the long-suffering of God was waiting in the days of Noah, during the preparing of the ark, by entering into which few, that is, eight souls, were brought safe through water.' So far is this from being a casual allusion, St. Peter returns to it as though with the object of making its meaning indisputably plain. When he speaks of the perishing heathen who shall, after lives of sin and self-indulgence, give account to the Judge of quick and dead, he says—'For, for this cause also, even to the dead was the gospel preached;' adding, as though to preclude any escape from his plain meaning, 'that they may be judged according to men in the flesh, but may live according to God in the Spirit.' Few words of Scripture have been so tortured and emptied of their significance as these. . . . Every effort has been made to explain away the plain meaning of this passage. It is one of the most precious passages of Scripture, and it involves no ambiguity, except such as is created by the scholasticism of a prejudiced theology. . . . For if language have any meaning, this language means that Christ, when His Spirit descended

into the lower world, proclaimed the message of salvation to the once impenitent dead. In the first indeed of these two allusions to this truth, the preaching is formally limited to those who had died in the Deluge. . . . But it is impossible to suppose that the antediluvian sinners, conspicuous as they were for their wickedness, were the only ones of all the dead who were singled out to receive the message of deliverance. . . No honest man who goes to Holy Scripture to seek for truth, instead of going to try and find whatever errors he may bring to it as a part of his theological belief, can possibly deny that there is ground here to mitigate that element of the popular teaching of Christendom against which many of the greatest Saints and theologians have raised their voices. . . . . If Christ preached to dead men who were once disobedient, then Scripture shows us that the moment of death does not necessarily involve a final and hopeless torment for every sinful soul. . . . We thus rescue the work of redemption from the appearance of having failed to achieve its end for the vast majority of those for whom Christ died."

"ELSE WHAT SHALL THEY DO?"

Let it be observed that the Savior went on an errand of mercy to those who through long ages of purgation had become prepared for advancement in the scale of being, and bore to them the Gospel. For those in the flesh, obedience to the Gospel means salvation, freedom and progression. It would present the same bright hope to those spirits. Faith, repentance and baptism are Gospel requirements. Can a spirit exercise faith and repent of sin? Why, yes. Faith is a spiritual gift (I. Cor. xii: 9); an attribute of the spirit. It produces repentance and develops all the virtues that St. Paul enumerates as fruits of the Spirit (Gal. v: 22, 23). The way is provided for the cleansing of the faithful, repentant spirit by baptism. The limits of this article prevent a discussion of that question, but it is evident that St. Paul and the Corinthian Saints understood the means of applying baptism to the dead. "Else what shall they do which are *baptized for the dead*, if the dead rise not at all? Why are they then baptized for the dead?" (I. Cor. xv: 29).

ILLITERACY IN THE WORLD.

ACCORDING to *La Nature*, illiteracy is greatest in the three Slav countries, Russia, Roumania and Servia. The number of persons in these countries unable to read and write is said to be 80 out of every 100. Turning to the Latin races, the greatest proportion of illiteracy is said to be found in Spain, where the percentage is 65. Next comes Italy, with 48 illiterate persons to every 100, and France and Belgium with 14. In Hungary the proportion is 43 to every 100, in Austria 39, in Ireland 21, in Holland 10, England 8 and Scotland 7. The white population of the United States shows the same figure as England, viz.: 8 illiterates to every 100 inhabitants. In Germany there is, according to *La Nature*, only one illiterate to each 100 inhabitants. In Baden and Wurtemberg there is scarcely any, and in the Scandinavian countries the illiterate persons have almost entirely disappeared.

It is not without interest to consider these figures in connection with the fact that "Mormon" missions are, and always have been, most successful in

the countries where enlightenment is most general. It is often urged by people who know little or nothing about the Church, that its doctrines are accepted only by the ignorant who are supposed to be led astray easily. But the history of "Mormon" missions furnishes a complete refutation of this assertion. In fact, the truths embodied in "Mormon" theology are far above the conceptions of the ignorant. They are most readily comprehended by those who are intelligently as well as honestly searching for the truth.—*Deseret News.*

NATION MUST TRUST TO POOR.

In ancient times a numerous posterity was desired and considered a great honor. Too often at present those who are most able to care for and educate a large family consider that the possession of more than two or three children is vulgar. Many, among whom may also be numbered some whose intellectual powers and natural gifts are of the highest order, do not marry at all. Like begets like, and where the great and useful characters in this world can leave behind them only the records of their deeds and not their own flesh and blood to take their place and carry on their work, they have cause for sorrow, for their life is incomplete. The following interesting paragraph on the subject is taken from a recent issue of the *Hospital*:

"Whatever may be the cause, it seems pretty clear that the birth-rate is higher among the poor than the well-to-do. The casuist may say, perhaps, that it is because of the multitude of their children that some people remain poor, and it is no doubt true that in a state of society such as exists at present—in which family ties are considerably loosened and grown-up children do not admit the obligation to maintain their parents which used to be accepted without question—the parents of large families are almost of necessity condemned to poverty. This, however, certainly does not entirely, nor indeed principally, account for the existing disproportion between the birth-rates of different classes of society. It seems that there are over four times as many births, proportionately, in St. Luke's as in St. George's, Hanover Square, and that so far as poverty may be taken to express failure in life the nation is entrusting to its failures the important duty of carrying on the race. We are, by no means sure that this properly expresses the facts of the case. What makes for national greatness is not that calculating selfishness which leads young people to refrain from marriage until they can marry comfortably, surrounded with all the little luxuries in the midst of which they have been brought up; and still less is it to be found among those young couples who by a conspiracy of worldly-minded self-indulgence voluntarily limit the number of their offspring. So long as courage, recklessness, intolerance of restraint, strong desires, and indifference to the discomfort entailed in gratifying them remain active agents in the maintenance of freedom and the making of nations, we need not be over-concerned at the fact that the mean, the selfish, and the calculating among us are not too quickly propagating their kind."

The cubit of Old Testament Hebrews equalled an English foot and one-fifth, if the latest evidence proves reliable.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 16, 1902.

EDITORIAL.

THE GREATER AND LESSER OBJECTS OF LIFE.--Outside of the commission of sin, all experience has its worth no doubt, but we must be careful to obtain the most profitable development. We often see our friends doing much that we know is vain, because not essential at the time. When we look back, we can see that we also have given our energies and time for too small a price. We may have read books that fascinated without giving much instruction while important lessons lay beside us untouched. We may have sought the companionship of thoughtless friends, and gone from those who could have strengthened our souls.

To one who knows the value of the Gospel of Christ, the exaggerated devotion to worldly things is very apparent. Men and women are absorbed in art, music, science and business as though these were the highest duties of man. All such activities are necessary, but they should be judged at their true worth. Compared with obedience to God's commands they are exactly as the position of an unsaved person after death compared with that of a saved one. The energy required to secure an immortal name among men would give one an exaltation among the redeemed, if devoted toward the right object.

To those who spend their time in serving the Lord there is one thought that will comfort them. Their service may make it impossible to spend time in gaining the knowledge and skill that their hearts long for. They may nevertheless enjoy all this in anticipation. Does not the young man who is laboring hard to earn money for his future schooling have joy in the work? Just so can the servants of the Lord rejoice. In the eternity before them they may learn the arts of color, form and sound—and possibly many more arts, for our physical eyes are blind to many beautiful sights, and our ears to many harmonious sounds, being limited to the influence of a comparatively few light and sound bearing waves. Those who are faithful to the end may learn all the sciences that are known to the students on earth and more than they have any comprehension of at present. The faithful will be associated with the Creator in His works and will not only become familiar with the facts of science but will know its philosophy.

The promise is given to all who attain to celestial glory that they may dwell on this earth when it becomes sanctified and immortal. In that state it will be like a crystal, and those who dwell on it may behold all things pertaining to kingdoms of a lower order. They will also be given a white stone upon which is written a new name, and they will be able to see by means of this all

things pertaining to a higher order of kingdoms (see Doc. & Cov. 130: 9-10; Rev. ii: 17). What a scientific knowledge will be opened to the mind under those conditions! One will have the means of observing everything that exists, from regions where the elements begin to gather to form a world like our own to the worlds that are older and more exalted than ours. With the means of observing one will grow in the power of comprehending, and that will doubtless depend on interest and application as it does here. One may have passed the point where an outside power may tempt, but one never will pass the point where effort is not necessary for progress, and progress is an eternal principle. Even God, who is infinitely greater than we can understand, progresses. He would not be perfect if He did not. Advancement is one attribute of perfection. While space is without limits and material fills all space and time never ends, God will continue to grow in power by the continuance of His work. He will not cease with this one earth, even if that were the first. In a thousand years or so this orb will be inhabited by those who do not need so much attention as they now require, and the divine mind of the Father may be occupied in creating and peopling other worlds. In this work His faithful children will be associated, and they will learn from experience how it is done.

As was said, even the redeemed, exalted beings must grow in the power to remember, deduce, draw correct conclusions, in a word to comprehend things. It therefore stands to reason that the further they advance in knowledge and mental power in this life, other things being equal, the higher they will stand in the eternal life. The habits of industry, care and thoughtfulness together with all true knowledge will be just as valuable to a soul there as they are here. But greater than knowledge and a cultivated mind will be the virtues of faith, obedience, devotion, love, the remission of sins, the Holy Ghost, the priesthood and the eternally established ties of family and kindred. Therefore it is well for us here to devote our limited powers toward the obtaining of the latter blessings, gaining knowledge and culture as we go, but willing to sacrifice at any time all worldly ambitions if our service to the Lord requires it.

Hooper Young not a "Mormon."—Much has been spoken and written lately concerning a murder in New York, of which William Hooper Young is suspected to be guilty. As much capital has been made out of the affair by anti-"Mormons" as is possible, and they have striven to throw the blame on the Church of Jesus Christ. This would have been most absurd even if the accused man had been a member, but it is rendered senseless when it is known that he has not been connected with the Church for years. The following dispatch to the New York *Journal* from John W. Young who is residing at Paris explains itself:

"My son is not guilty, and the Latter-day Saints never do such things. It is idiotic to say I am here for the Mormon church and I am not going to leave for some time. My son, when this trouble came up, was not at my apartment by my invitation, but by the courtesy of those in charge.

"He and his mother left the Mormon Church twelve years ago. His habits are foolish rather than vicious. He has not lived with me for twelve years. Hooper is absolutely inoffensive, but difficult to control. He has much kindness of heart and has incurred the enmity of some people because he was

connected with the *Crusader* of Hoboken. The gamblers are against him because he pitched into them. I admit that Hooper is wayward, but not wicked. My church believes in propagating the race, not extinguishing it."

J. J. C.

THE address of the Nottingham conference has been changed to No. 51 Sherwin Street, Nottingham.

IF any person has in his possession a copy of the first STAR of current volume that he is willing to dispose of he will confer a favor on this office by returning it. Remittance will be made promptly.

ELDER THOMAS L. BEECH writes from Buffalo that the company that left Liverpool under his charge September 25th has gone so far on their journey in safety. All were permitted to land and there has been generally good health enjoyed.

THE people of Utah may again have the pleasure of meeting Dr. Joseph Parry of Cardiff in the not far distant future. The Doctor has accepted the invitation to act as adjudicator at the Eisteddfod to be held at Ballaarat, Australia, in October 1903, and after that work is over he will visit the United States until the new year opens. If satisfactory arrangements are made he will be in Utah about the end of November. This will be Dr. Parry's second visit to Utah. He was chief adjudicator at the Eisteddfod held in the Salt Lake Tabernacle in October 1895.

RELEASES.—The following Elders are honorably released to return home per s.s. *Commonwealth*, sailing October 23rd, 1902: Hyrum Bennion, Jr., Nottingham; Samuel C. Howard, Birmingham; William A. Shepherd, Henry Bolingbroke and David Athay, London; William T. Hart, Grimsby conference; Sylvester Q. Cannon of the Netherlands mission.

APPOINTMENTS.—Elder James L. Dunford is appointed to preside over the Nottingham conference; Elder Willard T. Cannon is appointed to succeed Elder Sylvester Q. Cannon as president of the Netherlands mission.

TRANSFERS.—Elder James Astle is released from the Bristol and appointed to labor in the Newcastle conference; Elder William D. Roberts is transferred from the Birmingham conference to the California mission.

A COMPANY of Saints and the following named returning missionaries, in charge of Elder Caleb D. Brinton, sailed from Liverpool per s.s. *New England*, October 9, 1902: Jens Jenson, Christian C. Larson, Parley P. Petersen, William S. Owen, Emily M. Brinton.

THE Leeds conference will be held Sunday, October 26, 1902, at Temperance Hall, Chapel Street, off Leeds Road, Bradford. Services will commence at 10:30 a.m., 2 and 6 p.m. The public is invited.

THE NORWICH CONFERENCE.

THE Norwich semi-annual conference of the Church of Jesus Christ of Latter-day Saints convened in Gordon Hall, Duke Street, October 12, 1902, at 10:30 a.m. There were present: Apostle Francis M. Lyman, of the European mission, and the following named Elders of the Norwich conference: President Joseph Lindsay, Elders William Carlisle, William Bowthorpe, Freeman Tanner, William A. Shaw, William H. Summerhays, William Purt, Frank P. Foster, David H. Davis and Samuel Bennett.

After the usual opening exercises the sacrament was administered by Elder Summerhays. President Lindsay in his opening remarks pressed upon the audience the fact that Christ offers the only way of salvation, and that it is the desire of every Latter-day Saint Elder to make that way plain to the world and to walk therein himself. The general and local authorities of the Church were presented and unanimously sustained. Elder Bowthorpe followed giving scriptural evidence that there is only one true Gospel, and that the Holy Ghost is a necessary guide in it, since that Spirit is the messenger from God to man. A tenor solo, "Far from my heavenly home," was rendered by Elder Foster. Elder Carlisle spoke of the sacrament of the Lord's supper as a renewal of our covenants.

President Lyman made plain the work of God in all the world. All good comes from God no matter whether accomplished by atheist, infidel or Christian. The Latter-day Saints do not condemn any man for what he does that is right, but they wish to make better that which is good by giving him more light. This greater light is the Comforter by which they know God and His plan and without which no man can know that Jesus is the Christ. The world have not the Holy Ghost, else there would not be division in their doctrine any more than there was or is a division in the doctrine of Christ's Apostles.

At the afternoon services Elder Tanner spoke upon the principle of faith, dividing it into two heads—temporal and spiritual. Temporal faith is born of that light that lighteneth every man that cometh into the world while spiritual faith is born of the Holy Ghost. A duet "Sometimes Somewhere" was well rendered by Elder Foster and Sister Constance Minns. President Lyman followed, his subject being divinity of modern as well as ancient Scripture. There is nothing in modern Scripture that does not substantiate ancient Scripture. For that reason the Book of Mormon is only another witness for God. The Bible has been translated by the power of men; the Book of Mormon by the power of God. Modern Scripture adds truth to the ancient and clears up many of the mysteries and discrepances therein contained. The Bible is the history of God's hand dealings with the people on the eastern hemisphere while the Book of Mormon is the history of His hand dealing on the western.

Evening services commenced at 6:30 p.m. Elder Summerhays spoke on Church organization, showing that though Christ's real body had ascended into heaven He had organized a body and left it on earth with all the functions of a natural body and quickened by the Holy Ghost. The world has dismembered it. The Apostles and Prophets, who were vital members, were severed; hence the body died.

President Lyman laid special stress upon the fact that our sins are forgiven

through the atonement of Christ, by obedience to the Gospel. Every one must come under His blood either in this world or the world to come. A man who has repented of his sins and has been baptized shall receive the Holy Ghost. If any man has not received the Holy Ghost it is because he has not sincerely obeyed the first principles of the Gospel.

On Saturday, October 11th, priesthood meeting was held at 72 Beaconsfield Road. The Elders presented favorable reports and received instruction from President Lyman. On Monday evening a social was held in Gordon Hall, when the Saints and friends met and enjoyed a pleasant evening.

WILLIAM A. SHAW, Clerk of Conference.

BRIGHAM YOUNG.

(Continued from page 654).

Probably no man ever made greater use of public speech in letting his influence be felt than did Brigham Young. He was not a writer; indeed, it would be difficult to find a time when he could have devoted himself to the production of books. Other matters were continually engaging his attention. But he was a most effective speaker, ready, earnest, clear and practical. He was unaffected and logical, fond of illustrations, cheerful, and vigorous. He always spoke extemporaneously, there was no studied effort to please the ear or charm the mind. His sermons resemble very much his character and form a good index to it. Some of them show his ability to speak extensively on one subject, and where this was the case, he probed to the basic principles of it; others show his great versatility, and one sermon was made to convey a whole budget of instructions. But when change of subject is made there is a delightful absence of awkwardness and incongruity, and this is due to Brigham Young's conception of all his public utterances; they were but part of the "great Gospel sermon."

A good description of President Young's delivery is given by Captain Burton of the British Army, author of the "City of the Saints." He says: "The discourse began slowly, word crept titubantly after word, and the opening phrases were hardly audible, but as the orator warmed, his voice rose high and sonorous, and a fluency so remarkable succeeded falter and hesitation, that although the phenomenon is not rare in strong speakers the latter seemed almost to have been a work of art. The manner was pleasing and animated, and the matter fluent, impromptu, and well turned, spoken rather than preached. . . . . The gestures were easy and rounded, not without a certain grace, though evidently untaught."

For the purpose of illustrating, though very incompletely, President Young's style we give extracts from a sermon preached by him July 11, 1869, at the Tabernacle, Salt Lake City. This has not been chosen because of special merit, as there are hundreds that would do just as well. No attempt will be made to bridge over the omitted parts. The excerpts will not convey much idea of the unity of the sermon.

"I need the attention of the congregation and the faith of those who have faith; I need the wisdom of God and His Spirit to be in my heart to enable me to speak to the edification of the people. Although I have been a public

speaker for thirty-seven years, it is seldom that I rise before a congregation without feeling a child-like timidity; if I live to be the age of Methusaleh I do not know that I shall outgrow it. There are reasons for this which I understand. When I look upon the faces of intelligent beings I look upon the image of the God I serve. There are none but what have a certain portion of divinity within them; and though we are clothed with bodies which are in the image of our God, yet this mortality shrinks before that portion of divinity which we inherit from our Father. This is the cause of my timidity, and of all others who feel this embarassment when they address their fellow beings.

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"But I believe that miracles are as absolutely necessary now as they ever were. Yet I will say with regard to miracles, there is no such thing save to the ignorant—that is, there never was a result wrought out by God or any of His creatures without there being a cause for it. There may be results, the causes of which we do not see or understand, and what we call miracles are no more than this—they are the results or effects of causes hidden from our understandings. . . . At the wedding in Cana of Galilee, when they had drunk all the wine they went to the Savior and asked Him what they should do. He ordered them to fill up their pots with water, and after having done so they drew forth of that water and found that it was wine. I believe that was real wine; I do not believe that it was done on the principle that such things are done in these days by wicked men, who, by means of what they term psychology, electro-biology, mesmerism, etc., influence men and make them believe that water is wine, and other things of a similar character. The Savior converted the water into wine. He knew how to call the necessary elements together in order to fill the water with the properties of wine. The elements are all around us; we eat, drink and breathe them, and Jesus, understanding the process of calling them together, performed no miracle except to those who were ignorant of that process. It was the same with the woman who was healed by touching the hem of His garment; she was healed by faith, but it was no miracle to Jesus. . . . He had the streams of life within Him, and when He said "LIVE" to individuals, they lived. The diseases that are and ever have been prevalent among the human family are from beneath, and are entailed upon them through the fall—through the disobedience of our first parents; but Jesus, having the issues of life at His command, could counteract those diseases at his pleasure.

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"The infidel looks abroad and sees the works of nature, in all their diversity—the mountain piercing the clouds with its snowy peaks, the mighty river, fertilizing, in its course to the sea, the valleys and plains in every direction, the sun in his glory at mid-day, the moon in her silvery splendor, and the myriad organizations from man to the minutest form of insect life, all giving the most irrefutable evidence of a designer and creator of infinite wisdom, skill and power, and yet he says there is no Deity, no Supreme Ruler, but all is the result of blind chance. How preposterous! Now, here is a book called the Bible. It is enclosed in what we call the cover, consisting of boards, paper and leather. Within the covers we see a vast amount of writing—syllables, words and sentences; now if we say there never was a person to compose

write, print or bind this book, but that it is here wholly as the result of chance, we shall only give expression to the faith, if faith it can be called, of those who are termed infidels; in fact this is infidelity. I do not want to say much about it, it is too vain! In my travels and labors I have met a great many persons who have desired to contend about the principles I have taught, though I am happy to say I have passed through the world thus far without a discussion. My grounds have always been, when out preaching, "If you have a truth and I have errors, I will give you ten errors for one truth just as as long as we have any to exchange; and if in setting my views before the people you say that any portion of the principles I preach is untrue, you must prove it or be forever silent; and if I affirm that anything you have to deliver to the people is false, I must prove it or forever hold my peace.' On these grounds I have been free from discussions.

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"Our spirits once dwelt in the heavens and were as pure and holy as the angels; but angels have tabernacles and spirits have none, and they are anxious to take tabernacles and they come to the meanest, lowest and humblest of the human race to obtain one rather than run any risk of not doing so. I have heard that the celebrated Mr. Beecher, of Brooklyn, once said that the greatest misfortune that could ever happen to man was to be born; but I say that the greatest good fortune that ever happened or can happen to human beings is to be born on this earth, for then life and salvation are before them; then they have the privilege of overcoming death, and of walking sin and iniquity under their feet, of incorporating into their daily lives every principle of life and salvation and of dwelling eternally with the Gods. I would hardly dare say this, but Jesus said, 'Is it not written in your law, I said, Ye are Gods? If He called them Gods, unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God?'

* * * * *

"I have heard a great many tell about what they have suffered for Christ's sake. I am happy to say I never had occasion to. I have enjoyed a great deal; but so far as suffering goes I have compared it a great many times, in my feelings and before congregations, to a man wearing an old, worn-out, tattered and dirty coat, and somebody comes along and gives him one that is new, whole and beautiful. This is the comparison I draw when I think of what I have suffered for the Gospel's sake—I have thrown away an old coat and have put on a new one. No man or woman ever heard me tell about suffering. 'Did you not leave a handsome property in Ohio, Missouri, and Illinois?' Yes. 'And have you not suffered through that?' No, I have been growing better and better all the time, and so have this people. . . . Some may say, 'Now, Mr. Speaker, you have been driven from your home, was it for righteousness?' No, I expect not. I expect it was to chasten me and make me better. I never attributed the driving of the Saints from Jackson county to anything but that it was necessary to chasten them and prepare them to build up Zion.

* * * * *

"No man will be saved and come into the presence of the Father only

through the Gospel of Jesus Christ—the same for one as the other. The Lord has His cause, His ways, His work; He will finish it up. Jesus is laboring with His might to sanctify and redeem the earth and to bring back His brethren and sisters into the presence of the Father. We are laboring with Him for the purification of the whole human family, that we and they may be prepared to dwell with God in His kingdom. God bless you. Amen."

[TO BE CONTINUED].

WORD FROM MEXICO.

PRESIDENT ANTHONY W. IVINS of the Juarez stake, Old Mexico, has sent President Lyman pictures of his beautiful home at Colonia Juarez. In the accompanying letter he writes many interesting things of the colonization work in Mexico. Among other things he says:

"The governor of the state visited us a few weeks ago, accompanied by a party of distinguished Mexicans. They seemed very much pleased with what they saw, and went away with all kinds of assurances of friendship for, and confidence in, our people. The governor has been our friend from the beginning, and we greatly appreciate the fact that our relations are so pleasant with all our neighbors.

"The mission in Mexico is progressing in a very satisfactory manner. It is now little more than a year since it was reopened, and we have about two hundred members enrolled, some of them old members, but the majority new converts. We have five Elders laboring in the missionary field in and around the City of Mexico, and several of our boys there in school."

CURRENT EVENTS.

THE OPENING OF PARLIAMENT.

TO-DAY Parliament opens, and the session promises to be an important one. Mr. Balfour has written to the Unionist members and Sir Henry Campbell-Bannerman to the Liberals urging them to be present as business of great importance will be taken up at once. This action is customary, but both leaders realize that the absence of a considerable number of either party might bring most serious consequences. As it is, members of the present ministry, though apparently confident, suggest the possibility of defeat, and the Liberal party is more hopeful of a return to power than for some years past. The issue that will first take the attention of parliament is the much talked-of education bill. During the past summer that name has been the rallying cry of the Liberal party, and has linked together the Non-conformists into one strong chain. The measure is looked upon by the latter as an attempt to break down long enjoyed religious rights and subject them to the unjust domination of the Established Church. The advocates of the bill claim for it that it is a necessary step in the educational evolution of the country, whereby greater efficiency and equality may be attained. It is significant that while the Non-conformists are almost as a body actively opposing the bill, the prelates, at least, of the Established and Roman Catholic churches are almost unanimously supporting it.

STRIKES OF COAL MINERS.

There seems to be an epidemic of strikes just now, and this economical plague has broken out in different countries with great virulence. The coal miners of Pennsylvania still maintain their position, although the prospects are that President Roosevelt's humane efforts will shortly end the strike. The mine owners have at length asked him to appoint a commission to settle the existing differences. As all offers made by the workmen to arbitrate have been refused by the operators up to the present, it is probable that the miners will accept the appointment of the commission and abide by its decision. The Pennsylvania strike began May 12, and during these five months 147,000 men have been idle. The object is an increase of wages of 20 per cent., the reduction of a day's work from ten to eight hours, and that the legal ton (2,000 lbs.) be used. The result of the long struggle has been a coal famine in many parts of America, and a general rise of price for coal and coke even in Great Britain. In Chicago people have been tearing up wooden pavements for fuel. Unfortunately the coal miners of France also have just declared a general strike, and unless this is speedily settled, untold suffering among the poor will result. The latest reports are that the "Yellow" and "Red" factions have closed their ranks, and if they all go out it will number 120,000 men. The miners of southern Belgium are also striking for higher wages on account of the higher prices of coal resulting from American and French strikes.

THROUGH CHRIST AND REPENTANCE ARE YE SAVED.

Learn to shun no task or duty,
Follow where the Savior led,
Jesus' life was plain and perfect,
In His footsteps let us tread.

Ask the secret of His mission,
Search the key to His success,
'Twas—He sought to save His fellows,
Truly love them and to bless.

And the key was—Thine, O Father—
Thine and not my will be done.
For His will was e'en the Father's
E'en the great Eternal One.

Lo, He groaned in blood and anguish,
Sorely wept for those who sin;
Gladly suffered pain and sorrow,
Nobly died that man might win.

Follow then His blessed footsteps,
Crown of Glory and of Life,
And be valiant in His service,
In the war 'gainst sin and strife.

He will lead them to His glory,
And deliver them from fall
Who repent of their transgressions
And obey His saving call.

ANNIE G. LAURITZEN.

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